

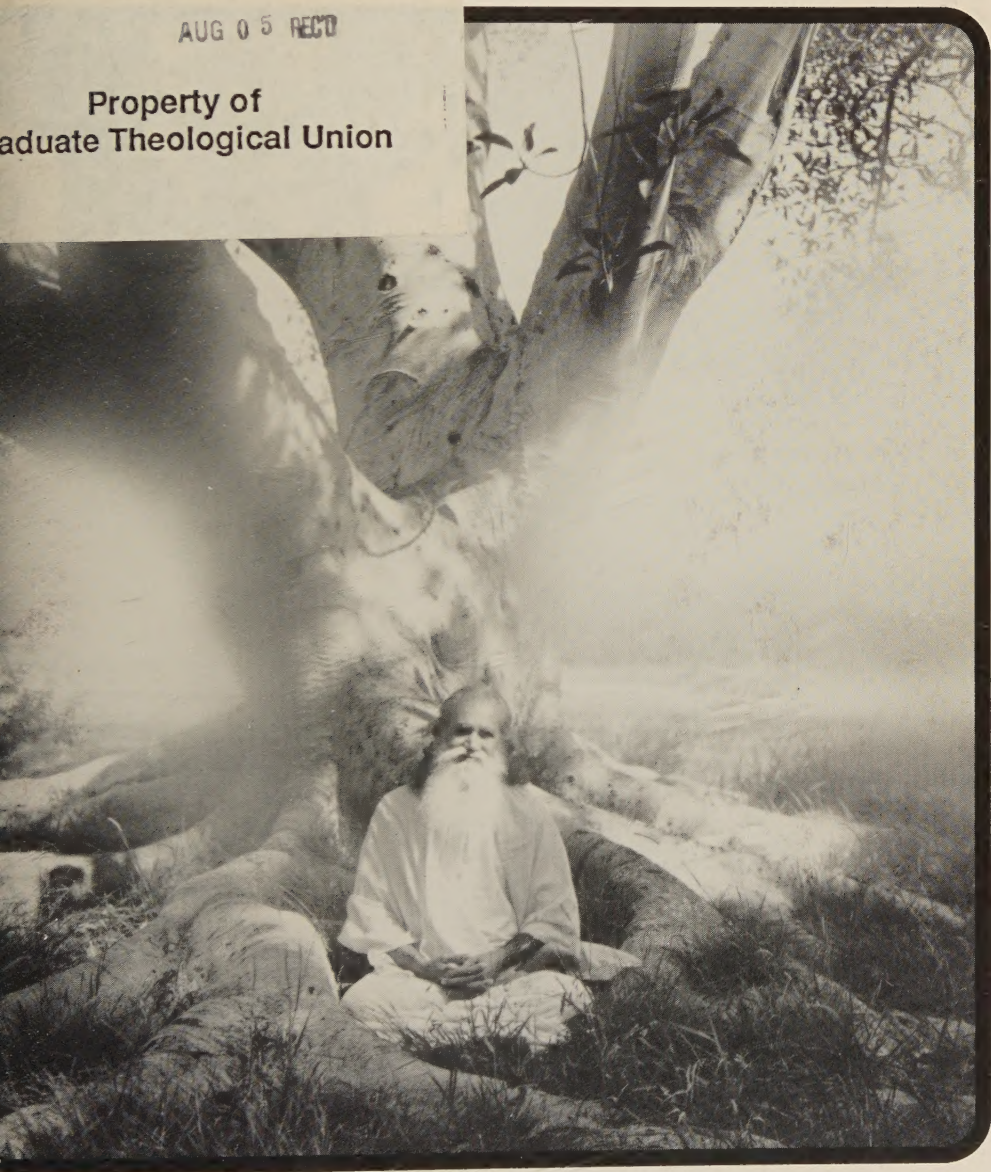
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Integral Yoga®

SPECIAL GURU POORNIMA ISSUE

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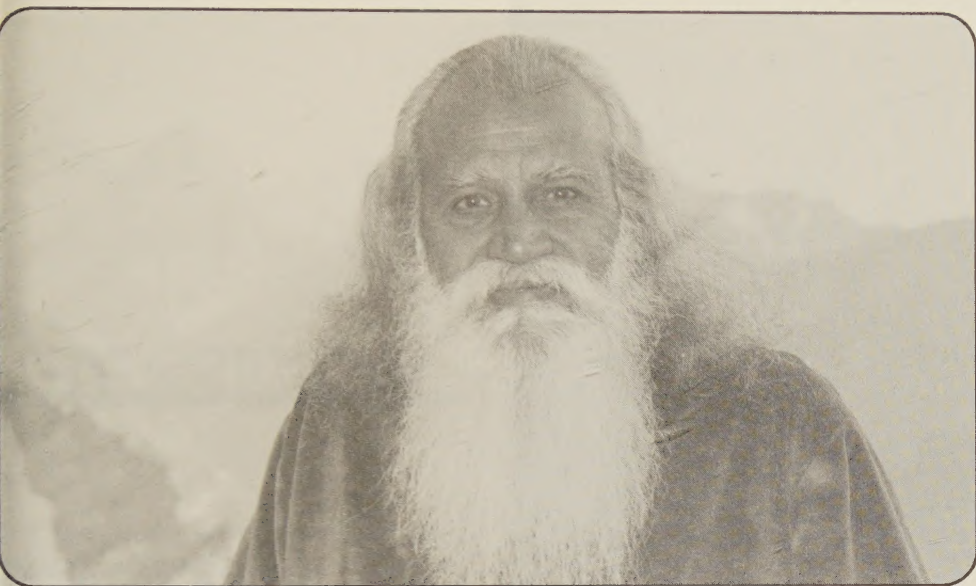
THE TEACHINGS OF SRI SWAMI SATCHIDANANDA
SUMMER 1992

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He whose mind is not perturbed by adversity, who does not crave for pleasure, who is free from attachment, fear and anger, is the sage of steady wisdom.

*—Bhagavad Gita
(II, 7)*

The Self is in everything, in everybody; so the Guru is also in everything. In reality every one of you is a Guru.

—Sri Gurudev

We humbly and joyfully offer this issue of Integral Yoga Magazine in honor of the anniversary of Sri Gurudev's twenty-six years of service in America and the auspicious occasion of Guru Poornima 1992.



INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. In these centers the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yoga - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also available.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the Audio-Video, Publishing and Distribution departments, the Fine Arts Society, the elementary school, an affiliated Credit Union, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine), a shrine dedicated to the Light of all faiths and to world peace, is open to the public and is located in Yoga-ville, Virginia.

For more information, to arrange an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

LETTERS TO

I wish I could find a way to express how much I love you, trust you, adore you; how grateful I am for all the millions of blessings you have showered on my heart, my life, and my mind, for all the times you've rescued me and helped me make it through otherwise impossible difficulties; how grateful I am for every glimpse you've ever allowed me to catch of who you really are for every moment that I have been allowed to be in your presence, for every vibration of your voice that my ears have been allowed to catch, for every undeserved time you have castled my heart in your divine and holy and infinitely reassuring Peace.

I wish I could think of some way to tell you how much I treasure your presence in my heart, my life, and in the world. Your presence has been an incredibly precious gift to me and all the other children who have reached for the beauty of your divine loving heart as yearning plants reach for the sun, with wistful, leafy hands. We are trying so hard to grow into the high ideals you have shown us by your constant, quiet examples.

Speaking for myself, you have transformed my life. Beloved Gurudev, you have succeeded with me. Having you for m

SRI GURUDEV

Gurudev gives me a lilting happiness. Even though I am in the midst of outer difficulties, deep down inside I am a very happy person now, and it's all because of you.

Thank you with endless thankfulness and heartfelt love. I love you more than I can say.

With all the love in my heart,
your child,
—P J
Santa Monica, CA

I enjoyed so much visiting the ashram at Yogaville and especially hearing you speak. You are the most clear-minded, articulate, and spiritually focused person I have ever met.

I hope and pray that more people will come to hear your message of peace, joy, love and light. It is so much needed in our present world and especially in our society.

—R. L.
Roanoke, VA



INTEGRAL YOGA MAGAZINE

Founder-Director
Sri Swami Satchidananda

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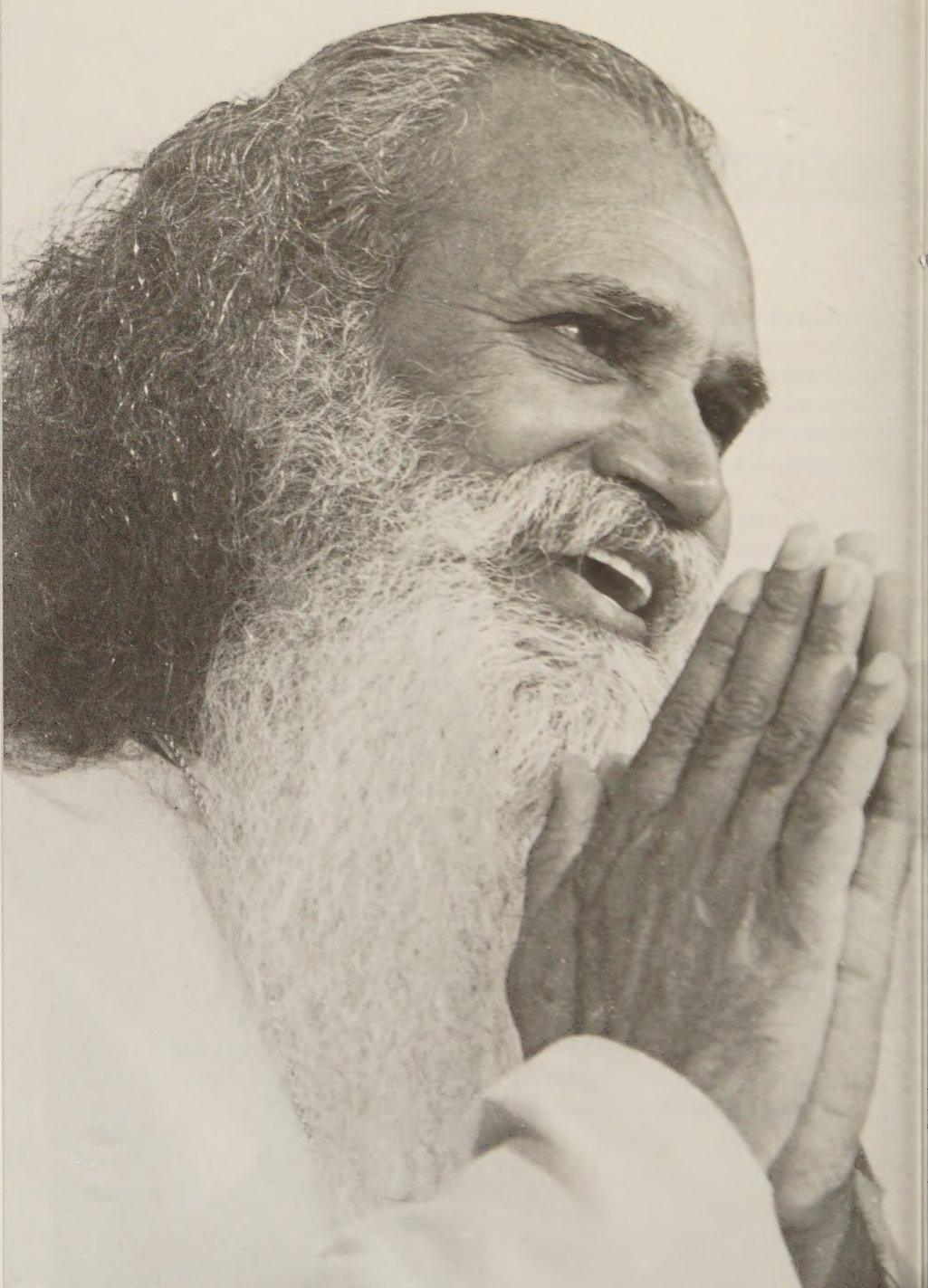
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SRI SWAMI SATCHIDANANDA
(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. Dedicated to the ecumenical movement, his motto is: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely. Through every possible medium—lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the world—he shares his knowledge in the fields of education, religion, health and Yoga.



Satsang wth Sri Gurudev

atchidananda Ashram-Yogaville

October 6, 1990



Question: In my day-to-day life, I am trying to allow your consciousness to operate through me, but I can feel my ego resisting. What advice or guidance can you give me so that I may open my heart to you more and more?

Sri Gurudev: If you want to open your heart, you need "open heart surgery." If your ego is resisting, it has to be cracked. Just crack the ego. The ego has to be mercilessly removed. Come to an ashram. Live at the ashram; we'll take care of it, you take care of it. We do a good job on that. Every time the ego pops up, immediately we get a big hammer, a sledge hammer. We don't have mercy on the ego. If you really want to stop petting your ego, then don't stay at the ashram still worshipping the ego. Run away from here, because this is the wrong place in which to pet your ego. That's why the ashram has a *friar*. Sometimes, I personally fry you, or, sometimes, I fry it through others.

The purpose of an ashram

The ego has to be roasted, sometimes gently. It depends upon the moment and the situation. If you project your ego when you are with me all by yourself, I don't even care much. I just ignore it. But if you do it in front of others, that is the time I look for, so that openly, publicly, in front of everybody I hit your ego. That's the time. Because quietly,

privately you can all surrender yourselves. Unfortunately, it is in front of others that the ego has a good opportunity to get cleaned. So, if you know that your ego is in your way, you should not hesitate to make use of every opportunity to clean it out. But, if you want to protect your ego, sometimes you say, "Oh, I can do a better job if only you appreciate me." That means, "If you boost my ego, I can do a good job." Who wants your job? You are not here to do a job. You are here to get your ego cleaned. That's my job. I have to do *my* job. I don't want *your* job.

You may be a good mechanic. You may be a good computer person. You may be a good organizer, administrator, artist, a draftsman. Don't think that the ashram needs all that. The purpose of the ashram is for you to get cleaned. Sometimes your ego will say, "I am a most important person. Indispensable. Because without

The purpose of the ashram is for you to get cleaned.

me nobody here can even keep track of the finances. Nobody can organize a satsang." If nobody is there, there's no need for a satsang; forget about it. You are given an opportunity to do that job to find out whether or not there is a little ego. Always remember that. An ashram means: an operation table for the ego. There's no other job for the ashram. All the different departments are just simple excuses. Each department is a surgery knife to operate on your ego. That's the only purpose for an ashram and the only purpose for a spiritual teacher—not to boost your ego. I can boost your ego when you are

outside. I say that you are a wonderful person, introduce you to be this and that. Yes, it's true. Why? Because when you go outside with a big ego, the others out there will take care of it.

In the spiritual life, there's no shortcut

Ready for a story? Once, in a small town, there was a very rough, wild man. He liked to put down everyone. He was sort of

a villain, and everyone was afraid of him. One day, he began attacking a stranger who

had come into town. In the middle of the attack, the stranger said, "I'm sorry, but I don't have much. I have only one dollar in my pocket." He took out the dollar and gave it to the man, who said, "Hey, man, what is this? I am pulling your beard and hitting you in the back, and you are giving me a dollar?" "Oh, don't you know that?" replied the stranger. "Maybe this village doesn't have that custom. When you do that, you get a lot of money. Unfortunately, I have only one dollar. If you pull the beard or hair of a rich person, you will have more dollars. I don't have that much; sorry." "Hah, is that so?" answered the villain. The stranger said, "Well, I don't know if you want to try it." And he walked away. After ten minutes, another man, sort of strong but humble, came by, and the villain pulled his hair and shouted, "Hey, stop here!" But this man just gave him a good thrashing and broke his jaw bone, and all his teeth fell out. The villain cried, "Hey, stop hitting me; stop hitting me. A man just came by and said that he had only one dollar to give me. I thought that you would give me more dollars." And the man answered, "You fool. He couldn't hit you, so he paid me to hit you. By giving you a dollar, he knew that you would do the same thing to me and that you would get your proper reward from me."

So, when people come from outside, we boost their ego and say, "Oh, wonderful;

you are great." And when they go outside there are stronger people out there, and that will make them soon come back here. Haven't you heard the proverb, "A known devil is better than an unknown. . . what?"

An unknown divine. Therefore, please remember that in the spiritual life there is no shortcut. The one and only way is to raise above your "I," "me," "mine." Renounce

your "I," "me," "mine": I am here; I did this; it's my job. Without that attitude of renun-

People want to gain spiritual experience, get enlightened. And there's no shortcut.

ciation, you are in the wrong place. This is a spiritual place. People want to gain spiritual experience, get enlightened. And there's no shortcut. That's why in many ashrams, in Zen centers, for example, even before you come, you have to wait outside for several days until you are recognized and admitted to come in to do some hard work first.

At the Santalinga Swamigal Mattam Perur, when the founder/guru was there, the Maharaja of Kasi, King of Benares, came to study. But he came so humbly. He asked the other members there, "Could you please see that I have come? I want to become a student." So they told the guru that the Maharaja had come, and he said, "Oh? What is the maharaja doing here? This is not a place for maharajas. Tell him that there's no room for him." When the Maharaja received the message, he replied, "Did you tell him that I am the Maharaja of Kasi?" The members said that they had. The Maharaja said, "You shouldn't have told him that; it's just an ordinary, simple man who came here. Please, I'm not going back. I have to be accepted by him. I stay." He simply stayed around the ashram for a number of weeks. Seeing his persistence, the guru accepted him. "All right, allow him to come in. Give him a sickle. Let him collect grass for the ashram cow." The Maharaja came to study Vedanta, and the first service he was required to do was to cut grass for the cow.

and clean the cow shed.

The Maharaja was so happy. "Ah, at least I am admitted; I have something, some service to do. I have been taken in." He was so delighted. He said, "I want to prove that I want to be a good servant!" So, in that excited state, he went out, and while he was cutting grass, he cut his finger, because a maharaja never cuts grass. Immediately, his next thought was, "My goodness, if the guru knows that I am not fit even to cut grass for the cow, he will kick me out again." He hid the wound; he didn't want to show it to anybody. After a few days, for want of attention and treatment, the wound started creating more problems. Pus formed, and, one night, when he was sleeping among the others, the pain became so severe that he even shouted in his sleep. Then, the rest of the members came to know that he had some problem and they asked, "What is it? Why are you crying out like that?" "Oh, it's nothing, nothing," he replied. But they thought that there must be something wrong, and when they inspected, they found that there was a big cut, all full of pus. Immediately, the Maharaja begged, "Please, please, it's all right. Please don't tell Gurudev." "Why?" they asked. "He will immediately kick me out," answered the Maharaja. He will think that I am not even fit to do this little job. How am I going to learn *Vedanta* from him?" That was the quality of the student.

Become humble

This is a true story. The Maharaja became a great saint later on. A spiritual seeker should have that humility. He or she should not say, "Oh, I don't like this vow. I don't like this thing or that." Why are you here, then? Get out. If you don't like it, nobody is inviting you, nobody is pampering you to stay. People should remember that always. The ashram is doing you a favor by even allowing you to stay. The purpose of the ashram is that. It's not that you come and it's a democracy where you elect people. Sometimes, we fool people into doing that, "Oh,

you can elect somebody," and watch how egoistic they are in collecting people and electing people. It's all fun. Through these situations, we can even figure out how much of an ego you have. So it's not a community elected board, because if it is, then it's not an ashram. The purpose of the ashram is very different. The purpose of the ashramite is to experience the spirit within, that Divine Spirit within. And the only way is to clean up your heart. "Blessed are the pure in heart; they shall see God."

This is the reason why even in temples and other places of worship, as soon as you go in, you kneel or you fall down. If you say, "Why should I do that?" then you are not ready for it. Who is asking you to do it? You do it to humble yourself. You prostrate; you offer things; you become humble; you show respect. Yes. It's open heart surgery. ■



Guru Poornima

by Sri Swami Sivananda



he Secret of secrets

To the earnest spiritual seeker, Guru Poornima has a special message. This great day comes to him as an annual reminder of a grand Secret of secrets. It is the Secret of God-realization through *Guru-Bhakti* [devotion to the Guru] and *Guru-Seva* [service to the Guru]. It serves to make him aware of that special mystic Inner Path, which is a direct short-cut or a celestial ladder to Realization. This is the Path of *Guru-Seva*, trodden by the immortal ones

like Uttanka, Upamanyu, Aruni, Padmapada, Yogi Milarepa, and others. Orthodox monks commence the study of the *Brahmasutras* on this auspicious day, whereas earnest aspirants can actually realize the very truths of the *Brahmasutras*, if they set foot with determination upon this mystic Inner Path of *Guru-Bhakti* with firm belief in the spirit of:

*Dhyana mulam Gurormurtih,
Puja mulam Guroh padam,
Mantra mulam Gurorvakyam,
Moksha mulam Guroh kripa.*

The root of meditation is the Guru's form,
The root of worship, the Guru's feet,
The root of mantra, the Guru's word
The root of freedom, the Guru's grace.

Try to realize today the true inner significance of *Guru-tattva* [seeing the Guru as God]. It is in India that this deep mystery of attaining God through the Guru was developed. Most blessed of all the treasures she bears upon her bosom is the treasure of the grand culture she has evolved through the centuries. The most blessed aspect of this culture is the grand, sublime philosophy expounded by the intuitive genius of her worthy sons of the past, and the crowning glory of her philosophies consists in the peerless pathway of practical spiritual life and realization presented by them. And the most precious Jewel, the very Crest Gem of spiritual life is the ideal of Guru. This sublime conception of *Guru-Shishya* [Guru-disciple] relationship and ideal of *Guru-Seva*

[service to the Guru] is a unique one that you will find nowhere else on earth.

Guru-Bhakti Yoga

Just as *Kirtan-Sadhana* [the practice of chanting] has been made the special *Kali-Yuga*sadhana* [practice] for quick God-

Vision, even so, herein

you have the New Yoga,

a Yoga most eminently

suitable for this age of

doubt and scepticism,

pride and egoism. It is

Guru-Bhakti Yoga. This

Yoga is marvellous. Its power is tremen-

dous. Its efficacy is most unfailing. The true

glory of *Guru-Bhakti* is indescribable. It is

the *Yoga par excellence* for this age; it makes

God appear here before you in flesh and

blood and move with you in this very life.

The hard *Rajasic* [active] ego is the arch

enemy of the *sadhaka* [spiritual aspirant].

Guru-Bhakti Yoga is the surest and best

sadhana to destroy arrogance and to dis-

solve the vicious ego. Just as a particular

deadly germ can be annihilated only by a

certain, specific chemical germicide, even

so, to destroy *Avidya* [ignorance] and

Ahamkara [egoism], this unique *Guru-*

Bhakti Yoga is the peerless specific. They

are the gravest "Mayacide" [*maya* means

"illusion"] and "egocide." They become

quite powerless and no longer afflict the

fortunate soul who saturates himself with

the spirit of *Guru-Bhakti Yoga*. Blessed

indeed is the person who earnestly takes to

this *Yoga*; for he or she will obtain crowning

success in all other *Yogas*. To this indi-

vidual will accrue the choicest fruits of

perfection in *Karma* [action operating

through the law of cause and effect], *Bhakti*

[devotion], *Dhyana* [meditation], and *Jnana*

[self-knowledge].

The qualifications for taking to this

Yoga is the simple trio of sincerity, faith and

obedience. Be sincere in your aspiration for Perfection. Be not vague or half-hearted.

Then, have perfect faith in the one you have accepted as your Guru. Do not allow even so

much as a shadow of doubt to approach you.

When once you have reposed absolute faith

in him, then know that

what he instructs you is

indeed for your highest

good. Therefore, obey

his word implicitly. Fol-

low his teachings to the

letter. Be earnest in do-

ing thus, and take by word: you will attain

Perfection; I assure you emphatically.

O seeker after Liberation and Immor-

tality! If thou wilt have Eternal Bliss, then

prepare for it by first adoring the Guru.

Honor and revere Him with thy whole be-

ing. And what is the best and the greatest

way to honor him? By closely emulating the

lofty example that the Guru embodies in his

own life and conduct, by striving up to the

Ideal and the principles that the Guru loves—

not by merely praising him or even offering

adorations unto him, but by ceaselessly as-

piring, endeavouring and struggling on to

dedicate the entire being for carrying out

those things for which the preceptor has

dedicated his life.

The Guru's wealth of spiritual realiza-

tion is for the disciple who thus directs all his

God-given faculties towards the achievement

of those ideals that are dear to the Guru.

The mind of the Guru possesses limitless

powers

The transformation of the conscious-

ness of the disciple through being influ-

enced by the Guru is both a subjective and an

objective process. Mind is an objectified

stress in universal consciousness and is like

a ripple therein. The Guru and the disciple

are such consciousness-stresses, differing

only in the degree of the subtlety and the

expansiveness of their condition. Each

higher, subtler and more expansive condi-

tion is more potent and inclusive than the

lower. The Guru is a *Brahmanishtha*, one

*Kali Yuga is the last of the four Hindu time cycles, the present iron age.

rooted in the Infinite Truth. The mind of the Guru, being nearest to the absolute condition of changeless Existence, possesses limitless powers beyond imagination. The initiation of the disciple by the Guru is a process of the infusion by the Guru of this supernormal force of spiritual consciousness into the grosser state of the disciple's mind, which results in the dispelling of the darkness and the enlightening of the mind of the latter. The length of time taken by the process of the disciple's spiritual illumination

is directly proportional to the receptive capacity of the disciple and the Consciousness-Force of the Guru. No action or event is completely subjective or completely objective.

The truth is mid-way between the two. Effort and grace are the subjective and the objective forces simultaneously working and each depending on the other. The external and internal are the two complementary faces of the one whole being. There is no purpose served when there is only the eye or when there is only the external luminous object. The contact of both effects the perception of the light. If entire subjectivity were the truth, the whole world would have vanished when the first person attained Self-realization. If entire objectivity were the truth, no person could have attained Liberation until the entire universe was exalted to the consciousness of the unconditioned absolute. But none of these is the complete truth. The subject and the object have equal share in the transformation of the collective totality of the thoughts of all the beings constituting it, and, hence, the dissolution of the mind of one being among them requires a reshuffling in the thoughts of the others: for the sustenance of the world, thenceforth,

Effort and grace are the subjective and the objective forces simultaneously working and each depending on the other.

is the work of only the remaining ones. Thus, the occurring of an event is through blending together of both the internal and the external, the subjective and the objective powers of the Pure Being.

The Guru is Existence Itself

The Guru's unlimited consciousness invades the dark corner of the disciple, who is able to bear it through the strength of truth and purity and who receives it to the extent

that his mind is purged of *Rajas* [activity] and *Tamas* [inertia]. The Guru is identical with

the Existence Itself and, hence, the help that is derived from him cannot be estimated by the faculty of thinking.

I have revealed today the precious secret of all attainment. You have now the Key to the Kingdom of God. The direct Path to Perfection is now before you. Become an embodiment of *Guru-Bhakti*. By your faith and love draw His abundant Grace. Remember: "*Moksha mulam Guroh kripa*" ["The root of freedom is the Guru's grace"]. There is nothing that it cannot achieve for you. See the entire creation as the manifestation of the Guru. The Guru in reality pervades the entire Universe. Live in the spirit of that Immortal work—the *Guru-Gita*. Study *Guru-Gita* daily without fail. Imbibe its great lessons and emulate its ideals. Permeate yourself with Love for the Guru and with *Guru-Seva*. Strive ceaselessly and mold yourself on the lines of his teachings.

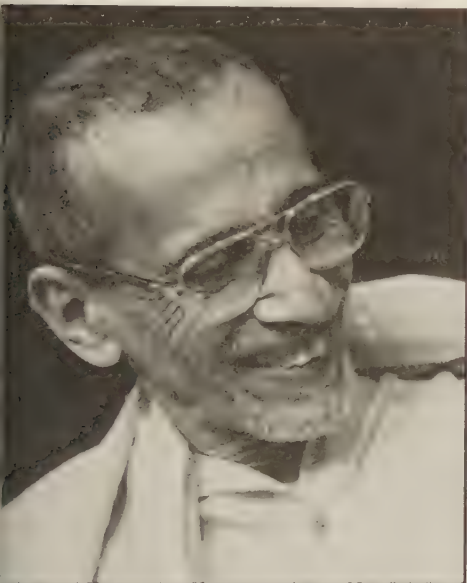
May the Supreme Being, the Indweller, the Guru of Gurus illumine you! May the Grace of the *Sad-Guru* bestow upon you the highest Realization. May you attain Perfection in this very Life! ■

—The Divine Life, 7/91

Guru-Bhakti

by Sri Swami Chidananda

Sri Swami Chidananda is President of the Divine Life Society, Rishikesh, India.



Beloved and blessed children of the Divine! God is an unknown entity. God is an unseen entity. However, with absolutely irrefutable logic, rational argument and reason, *Vedantia* establishes the fact of God. And through analysis we can infer: "Yes, there must be a God; it stands to reason. It is irrational to suppose that there cannot be such a thing as God. There must be." And scriptures also tell us that He is a Being Who is sacred, Who is holy, all-pure, noble and sublime. But, nevertheless, God is still for us only a concept of the mind. We have not seen God. We have not touched, nor tasted, nor smelt Him. We've only heard about Him. We can only

infer Him. We can only imagine Him.

But, then, if we are able to see in a human individual manifestations of holiness, of sanctity, of purity, of sublimity, of nobility, of goodness, of loftiness of conduct, character, nature, sentiment, thought, feeling and action, if we see something out of the ordinary, something extraordinary, something special, a manifestation of those qualities that we have been taught to associate only with God, then we say: "If such a human being can exist, God must exist. Otherwise, from whence do these qualities come which we do not normally see in anyone?" When we see this divinity, this holiness, this sanctity, we begin to realize: "Yes, God I have not seen, but godliness I have seen. All the qualities attributed to God by the scriptures, by saints and sages, in all religious contexts—those I see in an unusual measure, in an extraordinary measure, in this being. Because I have seen this being and this being is known to me, I am assured that God is. I know there must be a God." And in the Vedic tradition the Guru is such a being. The Guru becomes for us *Pratyaksha devata*, visible God. God reveals Himself through the Guru.

The Guru thus becomes the linking factor, a channel for putting the wandering, lost *Jivatma*, the individual soul, back into contact with its source, God, the Universal Soul. And just as the Guru is a channel for the *Jivatma* to re-link itself with the *Paramatma*, even so, if we can create a channel between ourselves and our Guru, then that channel will become the effecting means of receiving from the Guru, *guru-kripa*, all that the Guru is—the knowledge of

the Guru, the sanctity of the Guru, the purity of the Guru, the spirituality of the Guru.

And that channel is called *guru-bhakti*. That is why the significant verse in the *Svetasvatara Upanishad*: “*yasya deve para bhaktih yatha deve tatha gurau, tasyaite kathita hyarthah prakasante mahatmanah*—if you have supreme devotion to God and the same kind of devotion to your Guru, then to you the essence, the subtle truths of the scriptures become revealed.” Thus it is that through *guru-bhakti* the *sadhaka*, the seeker, the disciple, creates an effective link, a connection, a channel, which enables the Guru to share with the disciple what the Guru has been endowed with from God.

So, we have to provide a way for the Guru to give what he wishes to give. And that is through *guru-bhakti*, devotion, where there is no place for the ego. If the thought comes “I have got great *guru-bhakti*,” then finished, that *bhakti* becomes cancelled, nullified. You, your-

self, must become the very embodiment of that love, that devotion. There should be no awareness of some being, some person having that quality of devotion. Then it becomes a subtle spiritual ego. The very purpose of the existence of the Guru is to remove the separatist I-consciousness, the consciousness of being a separate being or entity, and if *guru-bhakti* becomes a means of boosting and sustaining that *abhimana* (ego), *ahamkara* (egoism), then it loses its purpose and becomes self-defeating.

Thus, true *guru-bhakti* is egoless, *nirabhimana* (without ego), *vinamra* (humble). Sabari was *bhaktisvarupa*. She had great *bhakti* for Rama, but she was not conscious that she was a great devotee of Rama. Neither was Hanuman conscious that he was a great *bhakta* of Rama. It was his very nature. He was an embodiment of devotion for Rama. The *gopis* of Vrindavan did not

know that they were great devotees of Krishna. They said: “All we know is that He is the one object to be adored. We don’t know anything else. We cannot do anything but adore Him. We are that adoration. It is our very self. We are not different from that. Take it away from us and we will die, we will cease to exist.” They were filled with that love, not with egoistical awareness of that love.

The greater the growth of devotion and the greater the reverence for the Guru, the greater is the inflow of the Guru’s grace. The greater the desire to carry out the ideals and principles of the Guru in life and the greater the keen eagerness and firm determination to carry out the instructions of the Guru faithfully, meticulously, day after day, in at least one of one’s daily activities and life, the greater is the inflow of the Guru’s grace. Gurudev [Sri Swami Sivananda] was

never tired of again and again reiterating: “Obedience is better than rever-

ence.” And Vivekananda came down heavily upon mere sentiment and emotion. He said that this sentiment has ruined us. We have become backboneless; we lack a sense of purpose.

And what have the *Upanishads* put before us to illustrate true devotion?

One disciple came to his Guru as a young boy and the Guru told him that it was his duty to collect firewood daily. He went on doing it without questioning. He was not allowed to cut green trees, and so the whole day, with great difficulty, he searched for and cut dry wood, put it on his head and returned only in the evening. The Guru never gave him any spiritual instructions or teachings. Years went by. The disciple forgot time, until one day he realized that he had become old, his hair and beard had become silver-white. Suddenly, he burst into tears: “What is my fate? My whole life

The very purpose of the existence of the Guru is to remove the separatist I-consciousness...

has passed away and the Guru has not yet given *brahma-jnana*." He had become old. He had served his Guru without question ever since he was a young boy. That was his devotion.

Another disciple was asked to take the Guru's cattle to pasture. He had to be with the cattle all day. The Guru did not ask his wife to prepare any lunch for him and he did not have permission to drink milk from the cows. So, the whole day he went hungry, only quenching his thirst with water. Days, months, years passed this way.

And one disciple was asked to irrigate the Guru's field. He had to let the water into the fields and make sure that it did not leak out. After working the whole day, one evening he discovered a leak in one of the earthen walls. He tried to plug it with some clay. It kept leaking. He tried all methods to repair it, and, finally, not knowing what else to do, he decided to plug it with his own body. So he lay down, curled himself into a ball, and stopped the leak. After nightfall, when he had not returned, the Guru became anxious and so with several of his disciples went searching for him. Finally, they found him in his curled-up position, stopping the leak.

That was the type of *guru-bhakti* they had. It was not mere sentiment. It was true *guru-bhakti*. It had iron behind it. It had immense strength behind it. It had determination, *sattvic* determination behind it. These are a few towering examples of *guru-bhakti* in our scriptures. There are many others. They come from all traditions. They are all *sanketa matra* (indicators) of the stuff that *guru-bhakti* is made of. It is divine power, it is divine force, not merely silly human sentiment, not merely emotion.

When such *guru-bhakti* is there towards the Guru, such obedience, such great desire to carry out his behest, biddings and teachings, then illumination automatically descends from the Guru to the disciple. The illumination in which the Guru is established comes like a spark flying from one end of an exposed wire to another. For when

the weeping old disciple was taken by the Guru's wife to the Guru and explained why he was weeping, the Guru replied: "What do you mean, you have no illumination?" Immediately, the disciple became illumined. Why? Because of his total self-effacement, total dedication, his unquestioning carrying out of the behest of the Guru, because of the exemplary type of devotion that filled his heart: "I have come to a Guru. I must serve him. This is my greatest good fortune."

Thus, the most effective way of deriving maximum benefit from the Guru is to create a channel of lofty, sublime devotion to the Guru, heroic *guru-bhakti*. And it is that heroic *guru-bhakti*, where there is the greatest love and reverence combined with the highest obedience, the highest desire to please the Guru by carrying out his instructions, that becomes the great channel for the inflow of *guru-kripa*. In that way, spiritual vision dawns and you "see" Reality, you "behold" Reality.

That is the tradition. That is the true inner dynamics of the *Guru/sishya* relationship, through which the disciple is able to benefit in the maximum measure from the Guru. Thus, we have known from our scriptures, from our ancient *bhaktas*, from the narratives of ancient disciples, their relationship to their Gurus. Thus, we have learned this great secret. May we all be benefited.

May the grace of all the *brahma-vidya-gurus*, from ancient times up to the present, be upon you. May you ponder deeply, reflect deeply, upon what an ideal disciple should be, what constitutes real discipleship, and become benefited thereby. ■

—from *The Divine Life*, 12/91

SUNSET - GURUDEV

red evening sun
merges with clouds on the horizon

I feel You burning gently in my heart

—Swami Ramananda



YOU ARE TO ME

Dedicated to my most beloved Gurudev, with all my heart.

You are to me a world of peace
A meadow full of fluttering geese

An apple tree blooming on a crisp
spring day
A quiet walk in the middle of May

A sweet-smelling flower that
tingles my nose
A refreshing stream flowing over
my toes

A silent spring so peaceful and
clear
The silvery touch of a dew drop
tear

A touch of love within my heart
A touch so deep, we will never
part.

—Lakshmi Metro Bertram,
written when she was 12 years old



Yoga and Health

Yoga - A State of Unity by Sri Gerard Blitz



The idea [for this article] came originally from a request by some friends who asked our beloved Gerard to write an introduction for a book, in Italian, about Yoga. The suggestion was "a general presentation of Yoga and its teachings."

*In his own words, "I hesitated, then sat down to write, and soon vastly overran the space allotted to me (how could it be otherwise?). After reading through his introduction, he realized that it was begging to be put into print in its own right. [This] he called **Yoga, The Rules of Play**, and it was published in French.*

*Understandably, Gerard received many requests for it to be translated into English, and this eventually was completed shortly before his death. It was his intention that it should be published in **Yoga & Health***

first and then produced as a book, to be published at the end of the series.

-Editor, Yoga and Health

A long-time friend of Sri Gurudev and Integral Yoga International, Gerard Blitz (27 February 1912 - 4 March 1990) was the founder of the European Union of National Federations of Yoga. Mr. Blitz embodied wisdom, dynamism, and the spirit of selfless service.

It must be said, right at the start, that the word "Yoga" is concerned with a state—a state of unity, a state without separations or divisions. It is important to understand this from the beginning. As opposed to the image which generally comes to mind when one utters the word "Yoga," it is not a matter of technique, it is not a matter of outward appearance.

How can we know or recognize the state of Yoga? Can we use the means normally applied to learning? The power of reasoning, knowledge, the use of words? Certainly not. These means do not correspond to the thing. The path of Yoga is special.

Yoga is uniquely, exclusively, an experience. One can only live the thing to know it. And the characteristic of this experience is that it is always personal. There does not exist, in this field, a typical experience.

(I insist on the above. You must realize it before all else. If you do not, you risk taking the usual route of knowledge. You would then have great difficulty in retaining

your steps to the path of Yoga.)

Why practise Yoga? We do it to transform a state of dispersion into a state of equilibrium and internal concentration. The state of dispersion in which we live is at the root of our problems, of the difficulties in our way of life, whereas a state of equilibrium and internal concentration will trigger off a profound change in us, a total upheaval, difficult to describe in words.

Since the means normally used are inappropriate, *how* can we attain this state of unity? Our texts of reference answer this question clearly:

"When the mind is at peace," they say in effect, "the state of Yoga is present."

There we have the great definition, the one which guides our exploration and efforts in Yoga.

One's mind is never at rest. It works by automatic response. Because of this involuntary behavior, the mind works at an accelerated rate. Its rhythm is separate from the normally slow and measured rhythm of one's physical being. This is the cause of man's disharmony. These mechanisms of the mind are generally recognized. The memory reacts to external influence by stimulating responses used in previous situations. The memory's responses generate mental images and associated ideas, the whole series of which constitutes a "thought." This thought is, therefore, based in the past. It is accompanied by words and their personal meaning resulting from previous events. So, we find that thought and action function in closed circuit and repeat themselves indefinitely. The process is blocked, jammed. **This sequence must be broken in order that we may rediscover our freedom of thought and deed.**

When this freedom is regained, the mind functions under new conditions, free from the constraint of external distractions. Stable and at peace, it is then that everything becomes changed within us. We are no longer separated (by the ego) from the world that surrounds us.

It is in our own hands to take action so that this change may occur. But we are not able to obtain results directly. We can only create the conditions *ad hoc* in which the change may occur spontaneously. We act first. Then we receive.

The circuit of mental consciousness has its source, feeds itself, in the activity of the senses. The constant outwardly directed movement of the mind exhausts our vital energy. **Is there a way** to interrupt this movement, thus to regain clear-sightedness, health, *joie de vivre*?

There is a way. It is clear, precise and concrete. Objective with no mystery attached. **This way is Hatha Yoga.** A perfect science—adaptable to all occasions. We must go by the stability of the body, the physiological (and neuro-physiological) stability to arrive at psychological stability. **All the answers to our problems are in the body.**

The Thread in Hatha

In Hatha Yoga there is a **leading strand, a thread which guides us onwards.** To practice or to teach the subject matter of Hatha Yoga in a disorganized manner leads us nowhere, has no effect.

(The visible effects of a lasting transformation are the only criteria by which we can judge the value of the teaching.)

The leading thread of Hatha Yoga is situated in the flow: asana - pranayama - dhyana.

We start with asana. Asana is the base, the foundation of the structure. Asana frees respiration, prepares us for pranayama.

Pranayama takes over, accentuates the effects of asana. Exclusive consciousness of the flow of air stops dispersion of the prana and stabilizes mental activity.

When the mind is stable, we experience dhyana, an unconditional state resulting from the practice of asana and pranayama.

In **asana** we concentrate on several things successively. Our thoughts come and go. We change position. We change our center of gravity. We alternate activity with

passivity (*shavasana*). We concentrate our attention on the body, on our movements, on our breathing. We are careful to compensate, to work progressively.

In *pranayama* we become still. We are seated, immobile. No longer do we change posture. We are exclusively in contact with the flow of air. During *asana* to *pranayama* we go from movement to immobility, from the periphery to the center.

Asana - pranayama - dhyana is a **natural flow**. It is not an "exercise." We are led effortlessly from one stage to the next. *The Yoga Sūtras of Patanjali* and the *Hatha Yoga Pradipika* tell us. When *asana* has fulfilled its function, *pranayama* is present. And when *asana* and *pranayama* have fulfilled their functions, we are ready for *dhyana*.

In *asana*, *pranayama* and *dhyana* we find the same components: **body, respiration, mind**. In *asana* the accent is on the body. In *pranayama* the accent is on breathing (respiration is the means to the end). In *dhyana* the accent is on the mind.

In *asana* the movement of the body becomes suspended. In *pranayama* the movement of the flow of air becomes suspended. In *dhyana* mental activity is suspended. In each of the three phases, the other two are present. The three are inseparable.

Asana is the starting point of the process. *Asana* is an exact science. One starts with *asana*, the consciousness of the body—one's own body. Well used, it is an effective means to limitless possibilities. Already, at the first stage, we are able to experience a state of tranquility. We can find the answers to our problems in our own bodies. Consciousness of the unity of the body induces psychological equilibrium, which, itself, will increase the sensitivity of the workings of the mind at an even deeper level.

In *asana*, we never cease to increase the consciousness of the body's unity. We are constantly discovering levels more and more subtle. For this, the simplest postures are the best. In fact, often they are simple only in appearance.

The activity goes from the periphery towards the center. Physically, the periphery is composed of the limbs, the pelvis and the head. The center consists of all associated with the spinal column up to the brain. **We work on the spine** to free the life force (*prana*) and, from this, to create favorable conditions in which our central nervous system (spinal cord, brain stem and brain) can function well, **coordinating, regulating and unifying** at peak efficiency. We do not work directly. The practice of *asana* exists to remove any obstacles in the way of the circulation of our vital energy.

For this to happen we put the body into different positions (postures): standing upright, lying down, inverted, seated. We straighten up the spine, stretch it, curl it up, uncurl it, all of which produce various and precise effects. We can modify the alignment of the spine by bending sideways or twisting. The results obtained by these movements **stimulate, calm down or regulate** our life force (*prana*). The positions interrelate with each other, each one either preparing for those that are to follow or compensating for the ones that have gone before. It is an exact science with unlimited possibilities.

We must take infinite precautions if we are to work on the spine. It must be stressed: we cannot work directly on the nervous system. We can only create conditions for its good working order. (By an action which is too determined, automatic or forced, we obtain the opposite of the required effect—exhaustion or nervousness.)

What are the precautions required to protect the spine? The most important is mental awareness during practice. **Attention must be constant, present at each instant.** It needs to be revived repeatedly. There must be intervals to allow this to happen. A movement must not be the banal and mechanical repetition of a previous one. We must be conscious of every gesture. Each one must be fresh, new.

We must act with respect, progressively (*vinyasa karma*). Work up towards the ob-

jective, work down, and then compensate.

We must practice at the body's rhythm, not the mind's. The rhythm of the body is infinitely slow compared to the mind's. We must follow our natural, uninhibited breathing to find this rhythm.

You, yourself, have the means to pace your efforts. In every posture there are ways to regulate the intensity of the practice. These are found in the periphery, by the use of the arms and legs, in the movement of the pelvis and of the head.

Be attentive and respect the axis of a posture. The limbs must be evenly balanced around the pivot point of the posture. If the weight of the body is not placed correctly, the resulting imbalance can have dangerous results. (This is the case for nearly all the postures, but particularly for those like *sarvangasana*, *shirshasana* and *halasana*).

We use the positioning of the body to enter into *asana*. *Asana* is the eventual suspension of all movement in a given posture. In the suspension of all movement—physical, mental and respiratory—there manifests total consciousness of the whole body. This is a situation, a state, which is difficult to describe. It has to be experienced.

When this state is reached, we want to remain there. We want to remain there when we feel "just right," content. This is *asana*. The body does its part, gradually relaxing, millimeter by millimeter, into the posture, endlessly adapting itself, more and more, to the situation. It is the quality of this stillness and its duration that gives the effects of *asana*.

We come to *asana* gradually, from within ourselves, not by violent attempts to copy the exterior appearance of the posture. It happens naturally. We prepare ourselves for the posture by dynamic movements that familiarize, warm up and prepare the body. Once in the posture, and always with the aid of breathing, we go progressively from relative immobility to total immobility, the suspension of all movement.

This journey towards immobility is long.

We have to be patient, humble. Our attitude during the practice is sometimes more important than what we are doing. If our attitude is right, what we do will be right, or will become right.

In the practice of *asana*, we put the accent on the journey towards this absolute immobility. Therefore we will choose a simple posture, but one which we do not find too easy.

Pranayama accentuates the effects of asana

Asana prepares for *pranayama*, frees the respiration. *Pranayama* accentuates the effects of *asana* and leads towards *dhyana*. This process is not related to any technique, system or method. It is a natural progression.

"When *asana* has fulfilled its function," says Patanjali, "*Pranayama* is there." On coming out of *asana*, after holding a given posture for a prolonged (but exactly right) amount of time, we want to sit and just be still.

We enter into exclusive contact with the thing that reflects our profound drive of energy, our breathing. *Asana*'s passage to *pranayama* is natural. There is no technique. It corresponds to the need at a given time.

Exclusive consciousness of the flow of air stops dispersion of *prana*, the life force. Without this, the energy becomes dissipated, moving outwards from the center to the periphery. *Pranayama* conducts it in the opposite direction, from the periphery towards the center, where it will settle. (The meaning generally understood by the word *pranayama* is just that: non-dispersion of *prana*.)

The use of respiration is the lynch pin of Hatha Yoga. In *asana* it is essential. In *pranayama* it is all. There is no longer anything else but exclusive and uninterrupted relationship with the flow of air. This is the final means by which we may proceed to *dhyana*.

We are aiming at a sense of quality in our respiration. The breathing that we are speaking about is not easy to achieve. It is,

above all, a conscious action. The constant relationship with the flow of air is the only thing that is really important, but this relationship can be lost if too great an effort is made. We are, therefore, obliged, each time this happens, to let go—and then make contact again. When the mind is relaxed this uninterrupted relationship happens by itself.

If our respiration is too controlled, then we cannot experience breathing of quality. On the contrary, it is when we do not force, when we allow the involuntary system to function as it should that the ebb and flow of air slowly, of its own volition, becomes long, more fluid, more subtle. In this relationship with the flow of air, we discover, as with *asana*, an undiscovered world without limits awaiting us.

In breathing like this, peacefully, naturally, freely, above all consciously, we can make our way, little by little, towards a situation where we enter into osmosis with the flow of air. It is only from here, from this unique starting point, from this osmosis, that we can use the classic methods for modifying, by our own means, the flow of air, to lengthen it, restrict it, suspend it, to breathe by individual nostrils with the aid of the fingers. If we start doing this before making sure that we are in harmony with the flow of

air, these means will be simply techniques, which will be totally ineffective.

It is from this osmosis with the flow of air, from this state of tranquility, that the *bandhas* are produced. These are spontaneous muscular contractions which fix the complete immobility of the spine and thereby benefit, to a greater degree, the regulation of our life force (non-dispersion of *prana*).

Asana began the process, *pranayama* has completed it. The mind is now free, integrated into one's whole being. The senses, which make a treadmill of the mind, have become calm. They still function, but without dragging us behind them.

From this moment, conditions are ripe for profound changes to take place within us. Our consciousness is enlarged, refined. We are centered. Stable and free at the same time. Now the life within us expresses and renews itself.

We must not lose sight of the fact that Hatha Yoga is the means to an end. The aim of Hatha Yoga is to remove obstacles in the path of the energy of life, which is within each of us. **The aim is life itself. ■**

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from *Yoga and Health*



The Passion for Sweetness and Light

by **Matthew Arnold**

Matthew Arnold was a nineteenth-century English poet, critic, and essayist

The pursuit of perfection. . . is the pursuit of sweetness and light. . . . He who works for sweetness and light works to make reason and the will of God prevail. He who works for machinery, he who works for hatred, works only for confusion. Culture looks around machinery and beyond machinery, culture hates hatred, culture has a great passion, the passion for sweetness and light. It has one yet even greater!—the passion for making them *prevail*.

The great men of culture are those who have had a passion for diffusing, for making

prevail, for carrying from one end of society to the other, the best knowledge, the best ideas of their time; who have labored to divest knowledge of all that was harsh, uncouth, difficult, abstract, professional, exclusive; to humanize it, to make it efficient outside the clique of the cultivated and learned, yet still remain the best knowledge and thought of the time, and a true source, therefore, of sweetness and light. ■

—from *Culture and Anarchy* (1869)

YOGAVILLE PROGRAMS: FALL 1992

September 5 - 7:

FOR THE BODY, MIND, AND SPIRIT

In-depth workshops in three essential Yoga practices: *asana* (physical postures), meditation, and *pranayama* (breathing techniques). For beginners and experienced students.

September 25 - 28:

RELAX AND REJUVENATE WEEKEND

Enjoy such Integral Yoga practices as Hatha Yoga, meditation, breathing practices, and deep relaxation, as well as walking meditation, nature walks, sauna, hot tub, swimming at the LOTUS Lake, and massage (at extra cost).

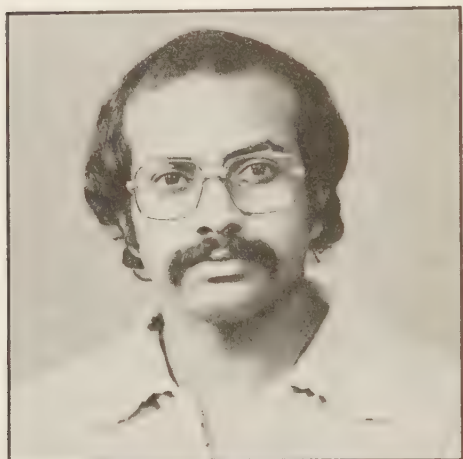
October 8 - 11:

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Relax, clear the mind, and generate fresh energy through daily Yoga practices: physical postures, deep relaxation, breathing techniques, meditation, chanting, selfless service, silence, and a balanced vegetarian diet.

A Dream I Wish to Share With You

by Vasudevan Rasiah



Vasudevan Rasiah, born in Sri Lanka, is the son of Amma Rasiah, President of Yogaville's Fine Arts Society, and brother of Padma Rasiah, dance instructor of the Fine Arts Society. From infancy—in and out of Satchidananda Thapovanam (Sri Lanka)—Vasu grew up with the guidance and teachings of Sri Gurudev. A civil engineer and director of Architecnique, a building company, Vasu resides with his family in Australia.

The world we live in demands a lot out of each and every one of us. And, in this demanding world, I have created a monstrous work schedule in the name of PROGRESS.

While carrying out my daily tasks, I remember our Beloved Swamiji all the time:

- When I wake up and repeat the Lord's name, my mind is full of Swamiji, as he gave me the mantra.

- Before I start work, when I sit to do the breathing exercise, Swamiji is with me, as he taught this practice to me.

- When I say Grace before every meal, Swamiji is looking at me, as it is he who taught me "Annapoomi."

- Even opening and closing a door reminds me constantly of Swamiji, and I hear him say, "Do it gently."

The list can go on with events, throughout the day, that keep my mind full of Swamiji!

During my busy schedule, I take a half-hour break for lunch and to relax, letting my mind wander. On one of these occasions, my mind wandered back to the era when the Hindu scriptures were written. My mind took me to a little village in India called "Gokulam," the birthplace of Lord Krishna. This place was very unique, for the entire village had one thing in common: its total devotion to Lord Krishna. Everything was Lord Krishna.

The people of this village lived a very simple life. Their needs were very few. Their major occupation, or the only intense one, was their love for Krishna. From the children to the elders, all loved Krishna totally. To the children, He was a playmate. To the youngsters, He was a friend and companion. To the maidens, He was both a friend in need and a playmate. To the elders, He was a beloved son. They all had Divine Love for their beloved Krishna.

At this point, I guess that I dozed off. No! My spirit took a leap! I went back to Gokulam. (The people of Gokulam would never have visualized being remembered forever for their Divine Love of Krishna.)

I wandered in Gokulam, looking for Krishna. As soon as I thought of Krishna, there he was, right beside me, with that divine smile. He took my hand, looked into my eyes and said, "I see that you are full of joy in seeing the devotion of these Gopis. I'd like to take you to another village, where the people are even more intense in their divine love."

I was shocked by Krishna's words and asked him how anybody could have greater divine love than a Gopi. Krishna only smiled and led me away to this other village. Again, I traveled through space and, with Krishna, reached this village.

This time, I was speechless and shocked. Yes! I knew this village very well; I knew all the people; they were very busy doing their work. There were buildings, roads, cars, and so forth, and the people were of different nationalities, spoke different languages, and

were of different cultures and religions. Among the crowd, I saw my mother, brothers, sisters, and friends—even myself. I saw all the devotees of our beloved Swamiji.

At this point, I turned around and asked my beloved Krishna: "Please tell me, Kanna, how can you say that these people are greater in their devotion than the Gopis who are the closest to You?" Krishna replied that while the Gopis had divine love for Him and had Him in their thoughts day and night while living their simple life, the villagers of Satchidananda Ashram had their beloved Gurudev in their minds even while going about their hectic lifestyle. The villagers of Satchidananda Ashram, who comprise many faiths, cultures, and lifestyles, have the greatest love: divine love for their beloved Gurudev at all times.

I now ask you the same question that my Kannan asked me:

Tell me, Reader, aren't the devotees of my beloved Gurudev, Sri Swami Satchidananda, greater souls than even the celestial Gopis? ■



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Lord Nataraja Dedication

by Kumari de Sachy



First Anniversary Celebration of the Dedication of the Lord Siva Nataraja Shrine

On Friday, March 29, 1991, the rhythm of drums and the call of bugles reverberated throughout Yogaville as devotees gathered to celebrate the installation of Lord Siva Nataraja in his newly constructed glass shrine. Exactly one year later, on Sunday, March 29, 1992, devotees assembled once more, this time to celebrate the first anniversary of this auspicious occasion.

Basking in the warmth and sunshine of early Spring and in the love and devotion that pervaded the atmosphere, we watched, silently, as Sri Gurudev led his "angels," the Yogaville Vidyalayam students, in procession toward the Shrine. While the children



gathered inside the Shrine, preparing for the *puja*. Gurudev broke a coconut, symbolically ensuring that the ego would not be present during the ceremony. Swami Chidananda, Vice-President-Treasurer of the ashram, expressed gratitude to Dr. Karen Singh and Princess Yasho Singh, who have graced Yogaville with the sacred presence of their beloved *moorthi* (statue) of Lord Siva Nataraja, Lord Siva in the form of Cosmic Dancer.

Next, the Vidyalayam students, lifted us up to heavenly heights with their exquisite chanting and *puja*. The children in fact



have become the caretakers of the Shrine, and they worship Lord Nataraja each day by performing a *puja* to Him. Their chanting and shouts of *Jai* (and joy) at the end of their *puja* can even be heard from LOTUS.

Following the *puja*, Dr. Seshagiri Rao, Professor of Religion at the University of Virginia and close friend of Sri Gurudev and Yogaville, shared with us his heartfelt thoughts and insights. Dr. Rao invoked the blessing of Lord Nataraja for peace and for the Yogaville community and he paid respect to Sri Gurudev. He remarked that historian Arnold Toynbee said that the most important phenomenon occurring in the twentieth century is the interpenetration of Eastern and Western spiritual-

ity. And here at Yogaville, said Dr. Rao, we see the concretization of that idea, an effort that will reverberate throughout the world. Dr. Rao further stated that when we seek refuge at the feet of Lord Nataraja, who represents the nameless, formless One manifesting itself, we are launched into the orbit of higher consciousness.

He concluded by acknowledging that at such sacred places as Lord Nataraja's shrine, we are launched into the inner world and to the higher levels of personality, to the spiritual world, to Absolute Happiness and Joy.

Concluding the morning festivities, Sri Gurudev blessed us with these words:

The holy books say that Lord Siva lives at Kailash. Ordinarily, human beings don't go there very often because it's so difficult to get there. But Lord Siva needs someone to worship him every day, so he needs angels, and these angels who are worshipping Him here made tears come to my eyes. How lucky Lord Nataraja is to have these angels worshipping Him every day! And if we want to worship Him, we have to become like these children: pure, innocent, egoless. Unless you become like a child, it's hard to experience God. How fortunate are these children and how fortunate are we to be able to watch them worship Lord Nataraja. Perhaps we feel that we might not have achieved much in Yogaville, but, in a way, we have achieved everything by having these children grow up in such a spiritual atmosphere.

Yes, we should develop this kind of innocent faith. That's the only way to experience God—innocence. The Hindu scriptures say that this experience will never come by knowledge, charity, or service, but by raising above all this and experiencing the innocence, by renouncing attachments, by dedicated service filled with universal,

unconditional love; and that's what I see in our angels here. I wish that they will always grow in this innocence, without getting spoiled by our own intelligence. At this time, I'd like to give my heartfelt thanks to Dr. Karan Singh and Princess Yasho for giving us their beloved Nataraja statue. I wish you all innocent faith, not marred by so-called intelligence, so that you can experience in your hearts the joy and dance of the Lord.

With perfect aim and a powerful thrust, Sri Gurudev broke another coconut, and then



invited everyone to join him in a festive luncheon at Sivananda Hall. The magic of the day continued into the evening, when, joined by Gurudev and some of our Buckingham neighbors, we were treated to a magical concert, entitled "Symphony of Light," presented by musician, magician and mystic Jay Scott Berry, Jay, who graciously offered his "Symphony of Light" as a fundraising event for our Yogaville Summer Program for Children, took us on a journey into the fantastic realm of possibilities.

Salutations and Prostrations to the Lotus Feet of Lord Nataraja, by whose Grace

all things are possible, Let us all join Him in His Cosmic Dance of Peace and Joy, Love and Light.

A Special Visit

Although Dr. Karan Singh and Princess Yasho Karan Singh were not able to be with us during the first anniversary of the dedication of the Lord Nataraja Shrine, we were fortunate to welcome them shortly thereafter, during the weekend of April 11. On Sunday morning, April 12, Princess Yasho and Dr. Singh joined us for a special satsang. The Yogaville Vidyalayam students opened the program with two chants to Lord Siva, followed by the presentation to Sri Gurudev and Dr. Singh of a book of their own poems to Lord Nataraja. Dr. Singh also inspired us with Sanskrit chants to the Lord and an eloquent address.

Dr. Karan Singh, born heir-apparent to Maharaja Hari Singh and Maharani Tara Devi of Jammu and Kashmir, was catapulted into political life at the early age of eighteen, when, in 1949, he was appointed Regent by his father on the intervention of Prime Minister Pandit Jawaharlal Nehru. Thereafter, he was continuously head of the Indian State of Jammu and Kashmir for eighteen years.

After becoming Regent, he graduated from the Jammu and Kashmir University, of which he was himself the Chancellor. In 1957, he took the M. A. examination of the Delhi University in Political Science with a first class first, creating a University record that is still unbroken. He then earned his doctorate by writing a thesis on the political thought of Sri Aurobindo, later published as "Prophet of Indian Nationalism." Dr. Singh was for many years Chancellor of the Jammu and Kashmir University, as well as the Banaras Hindu University, Chairman of the central Sanskrit Board, Secretary of the Jawaharlal Nehru Memorial Fund, President of the Authors Guild of India, the Commonwealth Society of India, the Delhi Music Society, and Chairman of the Temple of Understanding's International Committee.

He is associated with many other cultural and academic institutions. He has been awarded several honorary degrees, including doctorates from the Banaras Hindu University, the Aligarh Muslim University, and the Soka University, Tokyo. He has recently become a member of the prestigious Club of Rome and is a lifelong conservationist, having been chairman of the Indian Board of Wildlife for many years and head of the spectacularly successful Project Tiger, which has saved this beautiful animal from extinction.

Dr. Singh has written a number of books on political science, philosophical essays, travelogues, and poems in English. His autobiography has been widely acclaimed. *One Man's World*, an important collection of his writings, was published in 1986. He has composed devotional songs in his mother-tongue, Dogri, and is a keen student of Indian classical music. He has traveled extensively throughout the country and abroad, having led Indian delegations to important international conferences, and has lectured on Indian philosophy and politics on five continents.

In 1967, soon after India's fourth general elections, Dr. Singh was inducted as a member of the Union Cabinet, headed by Prime Minister Indira Gandhi. At thirty-six, he was the youngest person ever to become a Central Cabinet Minister in India. Dr. Singh was first assigned the portfolio of Tourism and Civil Aviation, which he held for six years. In 1973, he moved to the portfolio of Health and Family Planning. In 1979, he assumed the portfolio of Education and Culture. During his tenures as minister, Dr. Singh neither drew any salary, nor lived in government accommodations.

In 1981 Dr. Singh spearheaded a new reform movement called the Virat Hindu Samaj with the dual purpose of launching a crusade against untouchability and other undesirable customs that have weakened Hindu society for centuries and of promoting solidarity and coordination among numerous organizations working in the field of

reform and social service. His appointment in August 1989 as Indian Ambassador to the United States has received extensive and extremely favorable media coverage in both countries.

In the last few years, Dr. Karan Singh has been active in the Environmental and Global Consciousness movements and also in the Interfaith Dialogue. He is a renowned orator and is fluent in English, Hindi, Urdu, Punjabi, and Dogri. With his extensive knowledge of Sanskrit and the Indian cultural tradition, as well as his wide exposure to Western civilization, he has come to be recognized as one of India's outstanding thinkers and leaders, in India and abroad.

Dr. Singh is married to Princess Yasho Rajya Lakshmi, granddaughter of the last Rana Prime Minister of Nepal, Maharaja Mohun Shumsher. Princess Yasho is an eminent social worker in her own right. As President of the Delhi Society for the Welfare of Mentally Retarded Children, she has built an excellent center at Okhla, which provides day-care, evaluation, vocational training, and other facilities to mentally handicapped children. The Karan Singhs have three children, a daughter and two sons.

During this visit, Dr. Singh shared with us two areas in which he is currently active: the environmental field and the area of interfaith dialogue. Regarding the environmental issue, Dr. Singh said that he was with the Indian delegation in 1972 when the first United Nations Conference on the Human Environment took place in Stockholm. Now, twenty years later, he will be traveling to Rio de Janeiro for a special anniversary conference to be attended by about one hundred heads of State. Dr. Singh observed that the Hindu cultural tradition offers some very important insights into the environment issue. He said: "We [Hindus] have always looked upon the earth and everything upon it as Divine. We pray for peace not only among human beings but in the sky, in the water, in the rivers, in the moun-

tains, in the herbs and plants, in all beings. The ancient Indian seers realized that the earth is a self-connected, interdependent continuum, and, therefore, there is no concept here that human beings are specifically endowed with sovereignty over other creatures so that they could kill and cut and slash and burn at their will. Rather, there was an awareness that Mother Earth, itself, is a Divine Presence and that if we inhabit this earth, then we have to repay our debt to it." Dr. Singh noted that for those who are on the spiritual path interest in the environment is nothing new, but, he added, we should use our special insights in order to approach this task.

The other area of involvement that Dr. Singh spoke about is the field of interfaith dialogue. Dr. Singh is Chairman of the Temple of Understanding, founded by Juliet Hollister in 1960. Again, in regard to the Hindu tradition, interfaith dialogue is not something new. Dr. Singh explained that if we look at the history of India, we can see that the multiplicity of paths to the Divine has always been a key note in its thinking: the Truth is One; the Wise call it by many names. Dr. Singh observed: "The Divine can assume millions of forms. Who are we to tie the Divine down to any particular time or any particular form? All we can hope to do is to catch in our space-time continuum a glimpse of that Divine that is within us and that is without us in whatever form appeals to us most."

Further, in connection with interfaith dialogue, Dr. Singh reported that next year an interfaith conference will be held in Kyoto, Japan, to which Sri Gurudev has been invited. Nineteen hundred and ninety-three will be a particularly auspicious time for interfaith dialogue, as it is the one hundredth anniversary of the Chicago Parliament of Religions. In closing, Dr. Singh avowed, "We have to work for the salvation of our Selves, of our souls, but also for the welfare of the world. In fact, these are two sides of the same coin."

In recognition and appreciation of

his service, in both the secular and spiritual realms, in India and abroad, Dr. Singh was presented with the Integral Yoga Humani-



tarian Award. Dr. Singh suggested that we choose a fixed date on which to celebrate the anniversary of Lord Nataraja at Yogaville so that he will be able to arrange his schedule to attend the festivities and visit us yearly. ■



Vidyalayam Corner

The following poems were written for and presented to Sri Gurudev by his Vidyalayam "angels."



My Loving Gurudev

by Bharati Shapero, age 12

O Lord,
Whenever I am with you,
You make me feel as though I am
With an angel
That has pure white satin hair
And the smell of flowers.

O Sri Gurudev,
You are the essence of Light, Joy and
Happiness.
You are the everything,
Good and bad.

Today,
And all the rest of creation,
You will be my Loving Gurudev.

My Dear Lord

by Poorna Metro, age 9

There is fire, but you
are the Light in it.

There is the flower, but you
are the scent in it.

There is the Lotus, but you
are the Peace in it.

My Lord, you are the
Light, the scent and the Peace.

However, the place that I feel
You most is in me.

I love you, My Lord and Gurudev.

Jai, Gurudev

by Sita Schoonover, age 7

He is Blissful.
I love him.
I love to bow down to
his feet,
And they smell like roses.
I like to sit on his lap.
I love you.
I love you.
Jai, Gurudev.

OM Guru

by Shankar Mandelkorn, age 11

Oh, beautiful Guru,
the Lord's form on earth.
You are the ferryman
to the highest kingdom.
My only wish is to serve you,
with total devotion and understanding.
Oh, great One,
Please give all your Holy Blessings to me

You are Peace, You are Joy

by Shakti Howeth, age 7

You are Peace
You are Joy
You are the most
Peaceful Soul on Earth.
You bring everyone
Happiness. Your Grace is
like a melody of a flute
going through everyone.

You move the whole Earth.

We're just your puppets.
You make us do everything you wish.
Whenever I see you, I want to
cuddle up and sit on your lap.
You are Peace within and Peace without.
You are the most Peaceful Soul. OM

Gurudev, My Guru

by Jyoti Sackett

My Guru is the remover of darkness
My Guru is in my heart
even when I cannot see him
My Guru is Light,
My Guru is Love,
My Guru is God
He makes me feel safe and secure
He makes me feel love and compassion
I bow to you, my Lord and Guru
Oh, How I love thee.

O Gurudev

by Tyagan Alexander, age 11

O Gurudev,
Prostrations to you,
Who has found the Light.
Your radiance shines constantly.
When I am around you,
I feel total love and joy
Coming from you.
Your blissful energy comes to me
And makes me feel peaceful
And happy,
With no bad feelings or thoughts.
O, Gurudev,
Please teach the Light to me.

Nobody Loves Me as Much as You Do

by Deva Goodman, age 10

Roses are red.
Violets are blue.
Nobody loves me
As much as you do.
You have complete bliss
And knowledge,
And on this day I shall try
To learn from you,
As you did from Master Sivananda.
I know that you will protect me.
You smell like beautiful flowers.

O Gurudev, my Lord
by Nandalal Rajakumar, age 8

O Gurudev, my Lord,
I seek all your blessings.
I seek the great joy.
Please, help me realize God.
O Gurudev, you are the
Light of Lights in my life.

O my Gurudev
by Asha Goodman, age 7

O my Gurudev,
You are the Ocean of
Compassion
You are the sun that
Shines on me.
You are the sky so
Blue.
You are the trees so
Green.
O Gurudev, you are everything.

You are Everything
by Leah Yamashita, age 10

When I see you, I always
want to hug you.
And you smell like roses.
You are everything.
Hail, Gurudev!
Peace. Peace. Peace. I love you.

Gurudev
by Amadeo Bennetta, age 10

Your love embraces the world
With Peace, Love, Joy.
You are ever the Peace in my life.
You are like the sun
Radiating good vibrations.
That keeps the world going.
You are the Light of the world.
Please let me never forget you, My Lord.

When I hug you
by Ramu Mandelkorn, age 9

When I hug you I can
Feel your True Knowledge
Coming through.

When I inhale I can smell
Your hair.
It smells like flowers
Blooming in the
morning Air.

When I talk to you
I can feel your
Blessings coming
through.

Peace Maker
by Bhanu Lipscombe, age 8

You are peace within and peace
without,
People come to you and
feel love.
You have total compassion
towards others.
You help us in our daily life.
You make us joyful by just
being with you. OM

When I Think of You
by Lakshman Stewart, age 12

When I think of you,
I think of your blissful soul
and your pure body,
of how sweet and happy you are.
I can smell your flower-like scent.
When I think of you,
I feel overwhelmed with joy
and happiness.
I feel peaceful and loving.
I can feel your Compassion
and Light. ■

Integral Yoga International

INTEGRAL YOGA INSTITUTE COIMBATORE, INDIA

by Swami Lalitananda



Swami Lalitananda has served Sri Gurudev and Integral Yoga International for many years and in many capacities, including Ashram Manager and Director of the Washington, D. C. Integral Yoga Teaching Center. Currently, Lalitananda Ma directs the Integral Yoga Institute in Coimbatore, Tamil Nadu, India, and she teaches Hatha Yoga to, literally, hundreds of students.

On 9 October 1991, Sri Gurudev arrived in Coimbatore, Tamil Nadu, his birthplace, in time to attend a fund-raising benefit dance performance by our beloved Dhananjayans, which was held to raise funds for the new Coimbatore Integral Yoga Institute building. We were very blessed to have Sri Gurudev present for this first major function and also for the next six weeks, during which time he searched for the proper facility in

which to house the Integral Yoga Institute. Finally, on 7 November, he signed the preliminary papers for the purchase of a beautiful home in R. S. Puram, Coimbatore. It is a very clean, quiet neighborhood, easily accessible from all parts of the city. Just before he left to return to Yogaville, Sri Gurudev held an informal satsang at the new place, and many new devotees gathered around him, eager to learn of his teachings.

Before leaving India, Sri Gurudev invited the IYI Board members and their families to a lovely picnic out in the country, which was organized and hosted so lovingly by K. Ramaswamy and his family. Ramaswamy, son of Mr. Krishnaswamy Gounder, uncle of Sri Gurudev, is President of the Coimbatore IYI and was responsible for bringing me to India and getting the IYI started.

Finally, after many legalities, paperwork, etc., I officially moved into the new facility on 1 March 1992. A Ganapathy Homam was held to bless the new home, and several of the Coimbatore IYI Board members and friends attended. Much interest has

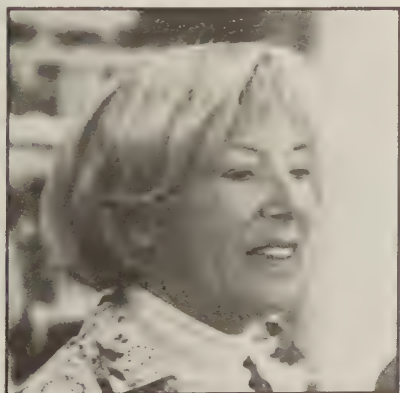


Integral Yoga Institute Coimbatore, India

been expressed by the local people for Yoga classes, kirtan, satsang, etc., which will begin in the beginning of April. The people in Sri Gurudev's hometown are very happy that, after many years, he will be returning winters to be with them and to share the great teachings of Integral Yoga, which have helped so many in the West for the past twenty-five years. Anyone who wishes to make a donation to the new IYI in India or to contact Swami Lalitananda may do so at the following address:

Integral Yoga Institute
116 Bashyakaralu Road West
R. S. Puram, Coimbatore 641 002
Tamil Nadu, India
Telephone: (0422) 42651

INTEGRAL YOGA INSTITUTE OF BELGIUM by Savitri de Meyer



Savitri de Meyer is a long-time devotee of Sri Gurudev, teacher of Integral Yoga, and past president of the Belgian National Federation of Yoga and the Integral Yoga Institute of Brussels.

The board of the Integral Yoga Institute of Brussels (IYIB) is comprised of ten members, almost all of whom have attended the Integral Yoga Teacher Training and Advanced Teacher Training Programs. These members are of various nationalities—Belgian, British, German, and Dutch—which

has made it possible to offer classes in these four languages: French (two teachers), English (two teachers), German (three teachers), Dutch (one teacher). Approximately one hundred twenty students attend these Yoga classes. The Board gathers twice a month to discuss forthcoming activities. Satsangs and lectures are regularly organized and are attended by members and also by non-members, who often seize the opportunity to affiliate themselves with us.

Since 1988, the IYIB has also organized, with growing success, a yearly program. In October 1991, for example, the theme of the program was "The Anatomy of an Asana." This program was developed by Nischala Devi, who was assisted by Bhaskar. During her stays in Brussels, Nischala also conducts satsangs and meditation sessions for the members of our association.

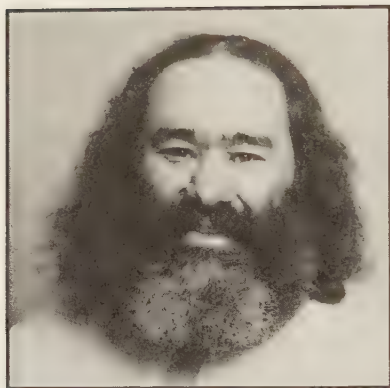
In February 1991, the Institute was honored by the visit of Sri Gurudev to Brussels, and although weather conditions were bad, Sri Gurudev's lecture, "Peace through Yoga," was a great success. The next day, Gurudev was one of the leaders of an ecumenical service.

In March, the Institute was very pleased to welcome Swami Prakashananda, who gave a lecture entitled "Feeling Light through Yoga." And during the previous August, Mataji Indra Devi was our honored guest, and a great number of members attended her lecture, "Ever Young and in Good Health, Thanks to Yoga."

Furthermore, we publish a quarterly newsletter, in French and English, that brings information about IYIB activities to all members and to people on our mailing list who are interested in the Institute. Additionally, the IYIB has been able to give financial support to several charity funds and also sponsors needy children in Sevapur, India.

The members of the Board are confident about the future of the Integral Yoga Institute of Brussels and the expansion of its activities. OM Shanthi, Shanthi, Shanthi. ■

Integral Yoga Highlights



Rev. Jaganath Carrera

On Thursday afternoon, March 19, I picked up Rev. Jaganath at the Albuquerque airport. From the minute I saw him to the day that I dropped him off, there was an easefulness, a peacefulness, without pretense or self-importance, which made his entire visit a joy and a pleasure—and extremely rewarding for all of us. Not only teaching the subject well, inspiring and insightful, he was fun to be with. It was Yoga in action, and for most, if not all, of those who attended his talks, this was their first experience of Yoga in this way. There was a deep but friendly appreciation and respect of Yoga imparted to us, and it helped bond us as a group. One fellow is even actively pursuing Teacher Training. I'd like to thank Rev. Jaganath and the entire Integral Yoga organization for making available the wonderful teachings of Yoga and for the example of true selfless service. You are a constant source of inspiration to me.

*—Michael Hopp,
Peaceful Paths*

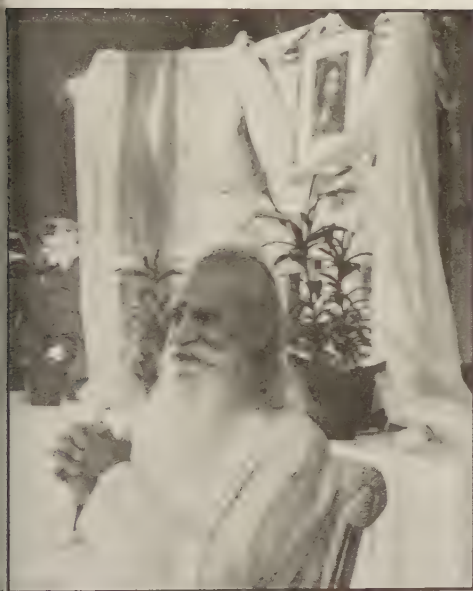
During the Spring Equinox, March 20 - 23, Rev. Jaganath Carrera, Vice-President-Administrator of Satchidananda Ashram-Yogaville, traveled to New Mexico to give four seminars in Santa Fe on *Raja Yoga* and the *Bhagavad Gita*: "Mastering the Game of Life: An Introduction to *Raja Yoga*," "*Raja Yoga*: Timeless Teachings for a New Age," "Living Free: Overcoming Obstacles to Happiness," and "*Karma Yoga*: The Path of Selfless Service." Integral Yoga teacher Michael Hopp invited Rev. Jaganath to Santa Fe and lovingly organized the four-day program.

In the course of his talks, Rev. Jaganath offered practical, step-by-step instruction on how to climb above life's clamor and confusion to experience the clarity and joy that reside within us, just waiting to be awakened; and, through an in-depth exploration of the *Yoga Sutras* of Patanjali, Rev. Jaganath illustrated how when one sees life and the nature of the mind more clearly, one attains and maintains a peaceful mind and lives a life of joy, usefulness, and fulfillment. On his final evening in Santa Fe, Rev. Jaganath shared his experiences of *Karma Yoga*, the path of selfless service, discussing how this path leads to personal growth: "When we serve others, we see our own weaknesses; then we're eager to uproot them. The *Sutras* say, 'Live for the sake of others.' Spend a little time every day for your own health and peace and share it with everyone." ■

Day-By-Day with Sri Gurudev

Yogaville

Easter



Sri Gurudev joined us for a beautiful Easter service, which was enhanced this year by the Vidyalayam Primary students' impressive recitation of some of the psalms in Latin. Rev. Jaganath Carrera spoke on the meaning of the resurrection, remarking that the resurrection has less to do with Jesus than it has to do with us. Rev. Jaganath noted that, over and over again in his teachings, Jesus referred to eternal life, the same phenomenon that we refer to in our daily chants: "Lead us from the fear of death to the knowledge of immortality." The message of the resurrection that Jesus brought to us so dramatically conveys that it is for us to experience, for us to realize our own Eternal Self. In sacrificing for others, in loving all

with all our hearts, minds, souls, and strength, loving our neighbors as ourselves, we will experience our resurrection.

Concluding the Easter service, Gurudev offered us the following message:

Love is the Secret

The most important message that the Lord gave us is: Love, love is the secret. Love the people whom you always love, but love and serve the needy who need our service. This is the message that we get from all the scriptures—serve with total love. And that's also what we call sacrifice. You raise above your little selves. You raise above your selfishness, sacrificing the selfish interest. That way, we are not really helping others. In a way, no one needs to help others. God is there to help everybody. Even to think that you are helping others is a sort of ego. Those who help others are really helping themselves by sacrificing the selfishness. And being ready to help everyone and everything with total love puts you in a place where you will never be disappointed, where you can maintain your peace at all times.

In the Bhagavad Gita, it says that by renouncing your selfishness, you assure yourself Eternal Peace. It also says that God, having created everything, gave humanity a great boon: *yajna*. With that gift, human beings would always enjoy supreme peace and happiness. What is *yajna*? Always being ready to serve others, to give more than you get. And when Thiruvalluvar talks about civilization, he asks, "What good is your civilization if you can't do good to the

person who does harm to you?"

Even if you can't do good to those who harm you and even if you want to punish them, do good to them so that they will feel ashamed of their acts. That's a secondary *yajna*, since it is human nature to take revenge. We get the same thought from Jesus. If someone slaps your cheek, show him the other cheek. But even further, not only can you turn the other cheek, but you can also apply cream to his palm, the palm that slapped you. That's a step further—that's love. Feel his need more than yours—that's sacrifice. If at all there is one law in the universe, this is it: sacrifice is the law of life. Fortunately, all other species don't need this law; they follow it already. This law is mainly aimed at humanity. A seed sacrifices itself to grow into a tree, a tree sacrifices its fruits. No tree eats its own fruits but offers it to others, even to those who mistreat it. Do we do that? That's why trees need no scriptures. People, who are worse than trees but claim to be a higher form of life, the climax of God's creation, need this law.

Why did God not allow human beings to remember this universal law? That's where the play of God comes in. He purposely made us forget this Truth. Hindus call it *maya*. Why should God do this? Because if you never forget, you'll never do bad and, then, you'll never appreciate the gift of God. The other species all abide by God's law, so they can't appreciate this great gift of sacrifice. God wanted one species to realize the grandeur and significance of sacrifice. By making us forget, we get into problems, suffering, and by these challenges, we work hard to gain self-knowledge, without having it just handed to us.

God gave human beings the intelligence to discover how they err and then to discover the great gift of sacrifice, which then becomes their own. All the great teachers do the same thing. The teachings are there, but you do your own thing. By your own life, if you find that the teachings are good, then accept them. Otherwise, you're not ready.

The teacher will never force the teachings into you. As Jesus says, "Ask, it shall be given." The trees and plants and animals are all provided with everything by God—but not His human beings! He wants them to ask. He waits until we become hungry, thirsty for the Truth, and, then, we'll appreciate it. Who is ready for spiritual teachings? Those who have lived life, suffered from their mistakes, and those are called seekers, students who are ready to receive the great teachings.

Today, we think of the great sacrifice the Lord has made to bring the great Truth of Sacrifice to humanity. Let's follow a little of this teaching to experience great Peace and Joy. OM Shanthi.

Passover

We celebrated the Passover holiday with a wonderful *seder* (worship service and meal), led by our resident Yogaville *rebbe*, Prahaladan Mandelkorn. The Yogaville family gathered together for our traditional vegetarian Passover meal, including matzah ball soup and potato kugel (pudding). Ratna Stone played the guitar and led us in song as we recounted the story of *Exodus*, the journey from bondage to freedom that, ultimately, all of us make. Sri Gurudev, as is the tradition during the Passover service, commented on the experiences of the ancient Israelites, illuminating for us the meaning of Passover as it pertains to our own lives.



The Way To Freedom

The essence of the Passover story is that if we want to free ourselves from pain and suffering, then we should know that all our pain is caused by selfish desire and that we must remove that selfishness—the I-me-mine—from our lives. If we can't do it ourselves, then we should ask God to do it. Either we free ourselves from the pain, from the suffering, from remaining in the "I-less" or we say, "Okay, Lord, You know better; You created me; You know what to do with me." Leave it to God. We don't have to go through any difficulties, because we can take the attitude that whatever comes is given by God. So, either we can do it ourselves or leave it in the hands of the Great Mechanic. We can do it one way or the other.

According to the Vedantic system, one may take the approach that says, "Why God? I created all the misery for me; it's not God who gave this all to me, so I have to get out of it." If we take this approach, if we think that we are responsible for our pain or pleasure, then, yes, we should do what we can do get out of it. However, if we don't have the intelligence, strength and courage, then we should say to God: "Okay, Sir, I can't do anything myself. I put the burden on you. I need your help." There are only two ways. You have a choice. But however you approach it, if you succeed in that, you are totally free. Nobody on this earth is interested in binding you. You are not that great. We are responsible for our own pleasure or pain. Don't praise or blame someone else. You have control of everything. So free yourself from that I-me-mine and say, "It's all Thy will."

But, of course, it's easy to say. One day, you will find that this is what you should do, but, the next minute, the same old God will make your heart hard, as he did with Pharaoh. Until you're thoroughly fed up and strong enough not to get caught up in illusion, in God's maya, God will test you in several ways. When you say, "God I am

going to do it; even You can't put me in pain; I give everything into your hands, then that is the way to find ultimate freedom. If you give yourself in the hands of God, then God becomes responsible. You don't even have to say that you made this mistake or did that nice thing. You have freed yourself completely. That's the way to freedom.

Just let that light dawn in you, that you're running after things just to be happy but don't seem to be getting happiness from anything or anywhere. Then, you stop running. Then, you feel free. Until that time, we have to keep passing over. I remember that there was a phrase written in one of the ashrams: "Even this will pass away." Whatever it is, read that daily. Pleasure and pain will pass. None is permanent. They both pass. Welcome the pleasure, then give it a good send-off. Welcome the pain, then send it off, too. Don't get affected.

We all want to be free. Nobody wants to be bound. Not just people, but even plants and animals. No one wants to be bound by anything. But, then, we bind ourselves. So, the simple way is to give it into Daddy's hands. Let Him take over the reins of your chariot. You'll be super happy, always.

Bharatiya Vidya Bhavan Leaders Share their Love and Light

On 7 May 1992, Sri Gurudev hosted a panel of distinguished guests, leaders and luminaries of the Bharatiya Vidya Bhavan, a school dedicated to education based on the universal ethical and moral principles embodied in the cultural heritage of India. The Bharatiya Vidya Bhavan has its main headquarters in Bombay, with branches in London and New York. Yogavillians had the great pleasure of welcoming His Excellency, the Governor of Maharashtra State, Sri C. Subramaniam, International Chairman, Bharatiya Vidya Bhavan, Padma Sri S. Ramakrishnan, Executive Secretary and Director General, Bharatiya Vidya Bhavan,



Dr. P. Jayaraman, Executive Director, Bharatiya Vidya Bhavan, U. S. A., and Sri Ramakrishnan, Sri Subramaniam's son-in-law.

Our own Yogaville Vidyalayam students opened the program with chants in Sanskrit, Tamil, and English. Then, Sri Gurudev invited the speakers to enrich us with their wisdom.

His Excellency, Sri Subramaniam, spoke first, stating that he felt blessed to visit Yogaville, which he has visited three times in the past, and that he was happy to see that so much development has taken place since the last time he came, four years ago. Sri Subramaniam described Yogaville as an "abode of peace," of *shanthi*, and he said that *shanthi* is what the world requires today. He explained that while science and technology have brought many advantages and developments, many of these developments have gone towards destructive weapons that threaten the very existence of human beings. In addition, continued Sri Subramaniam, various other developments have created conditions where we have manipulated nature so much that the environment has been polluted, creating the possibility that the earth can become a dead planet, and, with the global problem of drug addiction, human beings are becoming dehumanized. Sri Subramaniam concluded that scientific and technological knowledge has given us not only an increase in knowledge, but also an increase in human misery.

Therefore, he concluded, mere knowledge is not conducive to human welfare and the promotion of human happiness.

Furthermore, explained Sri Subramaniam, all these problems come about first because of the pollution of the mind and the creation of uncontrolled desires. Thus, a parallel increase of wisdom must occur, wisdom given to us by sages and saints like Swami Satchidananda. Sri Subramaniam

concluded by reminding us how blessed we all are to be able to live in the presence of Swamiji, spreading from Yogaville the message of peace, which is our contribution to the development of wisdom, so that more and more knowledge will ultimately give us great peace, great *shanthi*.

Sri S. Ramakrishnan spoke next, acknowledging that despite the increase in knowledge that has caused so many problems, the soul of mankind is very sound. He said that in response to these situations, God has sent his ministers, fulfilling Krishna's promises in the *Bhagavad Gita*. Sri Ramakrishnan mentioned that the Bharatiya Vidya Bhavan feels privileged that Sri Gurudev, like Master Sivanandaji before him, is a patron of the school. He remarked that the Bharatiya Vidya Bhavan is committed to upholding culture, since culture is the only element that harmonizes human beings, and he expressed his gratitude that the organization is graced with the guidance and blessings of Sri Gurudev.

Following Sri Ramakrishnan, Dr. P. Jayaraman spoke to us about the *guru* as *acharya*, one who practices what he preaches, one who does something for the sake of others, one who sets an example for others. Sri Gurudev, continued Dr. Jayaraman, is *guru acharya*; he is setting an example for all of us to follow; moreover, he has given us the LOTUS, which embodies the wisdom of the *Upanishads*: truth is one, paths are many. Dr. Jayaraman remarked that he admired how the

ashramites study, live, and practice in the presence of a great *acharya*. Then, added Dr. Jayaraman, there is Lord Nataraja, performing His Cosmic Dance here at Yogaville. Dr. Jayaraman said that all these things are made possible by Sri Gurudev to his yogic disciples.

Concluding, Dr. Jayaraman affirmed that Sri Gurudev is a living example of a tradition of saints and sages who come to earth to spread the Indian philosophy of Oneness, the philosophy that all is one. "We are blessed," he declared, "and I always consider this place as my own." He also mentioned that what the Bharatiya Vidya Bhavan is doing in regard to educational and cultural activities parallels the *kriyas* that are being practiced at Satchidananda Ashram and its branches. He announced that not only is he proud to be here, but also that he is always at the service of Sri Gurudev.

Dr. Ramakrishna, physician and son-in-law of Sri Subramaniam, described how Sri Gurudev made him aware of the relationship between heart disease and diet and of the current research being carried on along these lines. Dr. Ramakrishna also acknowledged that he has become aware of how stress and disease, both physical and mental, can be eliminated through meditation. He also told us that although he runs a school in India that has twenty thousand students, he hasn't encountered there the kind of chanting performed here by the Yogaville Vidyalayam students. Dr. Ramakrishna also expressed his gratitude at having been given the opportunity to visit Yogaville.

The final speaker, Sri Gurudev, expressed his appreciation to our honored guests for their visit to Yogaville and for the words of wisdom that they imparted to us. He said that what we are trying to experience here at Yogaville is the difference between knowledge and wisdom. In fact, Gurudev announced, Yogaville should be a

model village. He explained that we can't change the whole world, but we can change our environment. He stated further:

I can comfortably say that we are accomplishing this, because many people recognize it. All the people who come here come for a purpose: they know that they can't find what they are looking for out in the world. Our children stand first academically and spiritually, setting an example of how we should lead our lives. They were able to change the lives of many of the students in the public schools. I really feel very happy that we've been blessed by all the great sages and saints to make this possible. Every day, people come from all over the world to live here. What attracts them? The purity, the harmony. So, I would like to take this opportunity to invite you to come again and again, and if you find anything to criticize, please help us to become better citizens of this little world.

Mother's Day

In the light of love and in the glory of Mother Nature's springtime visage, we celebrated Mother's Day, May 7, with a puja to the Divine Mother, a talk by Amma Kidd, a Mother's Day Message by Sri Gurudev, an enchanting maypole dance by the children—which concluded grandly with everyone joining hands and dancing, in an enormous circle, around Sri Gurudev and the brilliantly colored maypole—and a festive lun-



cheon, lovingly prepared and served by Yogaville's "male mothers."

Everything you see is Mother

Amma Kidd, a long-time devotee and former assistant to Sri Gurudev, reminded us that in the Hindu tradition, the Mother is the manifestation of the unmanifest; that is, she is the active quality of God. So, noted Amma, everything we see is Mother, whether male or female; therefore, she continued, each of us has the responsibility to be harmonious and nurturing in our own lives. And, Amma stated, when we identify ourselves with the Divine Mother, we serve the good of the entire creation, feeling that the whole world is our baby.

Everything you see is Mother, and you are the kid

After Amma shared her insights into the the nature of the Divine Mother, Sri Gurudev offered some from his perspective:

Here we are trying to experience our Motherhood. To me, it looks very difficult. Maybe it's possible for Amma because she's Amma ["mother" in Sanskrit]. But I would like to turn it around: everything you see is Mother, and you are the kid. The entire nature is Mother, and who makes the mother? The child! If you put yourself in the category of "child," you can see everything in nature as your mother. When we are babies, without even knowing, we feel the mother. You just know your mother. And, you can have millions and millions of mothers. The only thing is that you have to bring out that great quality, which we seem to be forgetting: Mother is everywhere. Then, you'll be so proud and happy that there are billions of mothers to take care of you—the only kid!

In the Hindu system, Mahalakshmi is worshipped. There are many aspects of Lakshmi as Maha: money, grain, beauty, and so forth. Put Mahalakshmi in your heart.

Years ago, we used to put our money into a pocket near the heart; now, we put our money into a pocket near the buttocks. We've forgotten to respect the Mother.

Every aspect of the physical should be respected as an aspect of the Mother. See that face of Mother in everything. There's no such thing as trash. That's what we should bring to our awareness, especially on days like Mother's Day. We must realize how important it is to see the whole world as Mother. Yes, father is there, but what good is it if it doesn't express itself? The entire universe is He humming as She. If He doesn't manifest, there's no world. Whether we accept, acknowledge or realize it or not, it's all an expression of that one great power, and anything that's manifest is called "Mother." So, if we could see nature as Mother and love and respect everything as we love and respect our mothers, what a wonderful world it would be.

We can begin by transforming ourselves. There is, in fact, no other purpose to Yogaville than to express the Motherhood of it, sending out as a group positive thoughts. We can do it. Even one person can change the world if he or she has faith in the Truth. We should all be thankful to the Mother for providing all these facilities for us and we should make the best use of them. Each time you walk, wherever you walk, feel that you are walking on the Mother's body. From Yogaville, let the presence of Motherhood pervade the entire world.

I beg you to act and walk in that Light. Thank you. May the Mother Earth bless you. ■



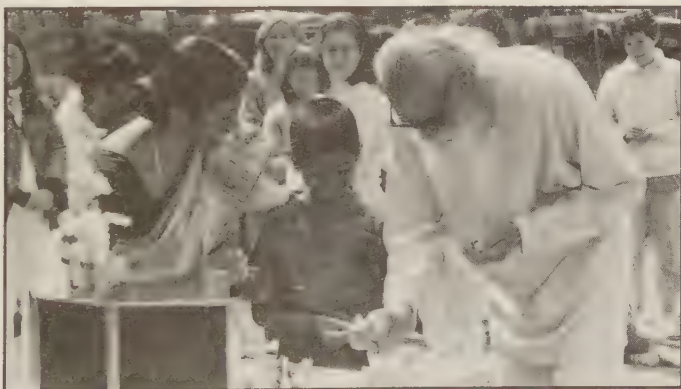
Yogaville Fine Arts Society Studio

Foundation ceremony, April 29, 1992

1. During the puja, Sri Gurudev performs the arathi. Standing to the right of Sri Gurudev's chair are Amma Rasiah, President of the Fine Arts Society, her grandson, Nandalal, Parameshwari Dinsmoor, Secretary of the FAS, and Padmarani Rasiah, FAS dance instructor.



2. Padmarani and her son, Nandalal, join Sri Gurudev at the altar.



3. Sri Gurudev places Siva Lingam and other sacred objects into the foundation of the Fine Arts Society studio.



*"The greater the
growth of devotion
and the greater
the reverence for the
Guru, the greater is
the inflow of the
Guru's grace."
- Sw. Chidananda*

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- Sw. Sivananda*

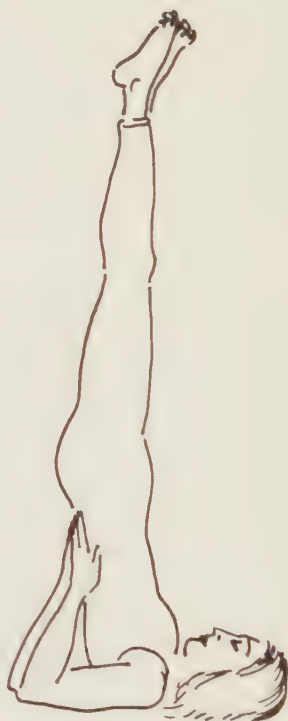
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*"As you think,
so you become."
- Sri Gurudev*

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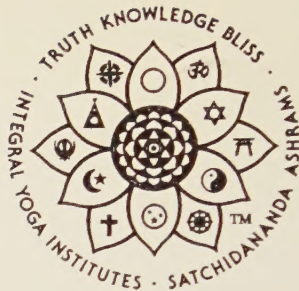
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Integral Yoga is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga

The path of concentration and meditation. Based on ethical perfection and control of the mind, Raja Yoga leads ultimately to the state of samadhi, or super-consciousness.

Japa Yoga

The concentrated repetition of a mantram, a sound vibration representing an aspect of the Divine, leading to awareness of and attunement to this vibration.

Hatha Yoga

Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas) to purify and strengthen the body and mind.

Karma Yoga

The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga

The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga

The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind and realizes the Oneness.

The Goal of Integral Yoga, and the birthright of every individual, is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of: a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy.

Swami Satchidananda